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Why Am I a Heathen?

By WONG CHIN FOO.

(Continued from Last Issue.)

China has a national history of at least 4,000 years, and had a printed history 3,000 years before a European discovered the art of type-setting. In the course of our national existence, our race has passed, like others, through mythology, superstition, witch-craft, established religion, to philosophical religion. We have been "blest" with at least a half dozen religions more than any other nation. None of them were rational enough to become the abiding faith of an intelligent people; but when we began to reason we succeeded in making society better, and its government better, and our great reasoner, Confucius, reduced our various social and religious ideas into book form, and so perpetuated them.

Call us heathen, if you will, the Chinese are still superior in social administration and social order. Among 400,000,000 of Chinese there are fewer murders and robberies in a year than there are in New York State.

True, China supports a luxurious monarch—whose every whim must be gratified; yet, withal, its people are the most lightly taxed in the world, having nothing to pay but from tilled soil, rice and salt; and she has not a single dollar of national debt.

Such implicit confidence have we Chinese in our heathen politicians that we leave matters of jurisprudence entirely in their hands; and they are able to devise the best possible laws for the preservation, of life, property and happiness, without Christian demagogism, or by the cruel persecution of one class to promote the selfish interests of another; and we are so far heathenish as to no longer persecute men simply on account of race, color, or previous condition of servitude, but treat them all according to their individual worth.

Though we may differ from the Christian in appearance, manners and general ideas of civilization, we do not organize into cowardly mobs under the guise of social or political reforms, to plunder and murder with impunity; and we are so far advanced in our heathenism as to no longer tolerate popular feeling, or religious prejudice to defeat justice, or cause injustice.

We are simple enough, too, not to allow the neglect or abuse of age by youth, however mild the form.

"The silent tears of age will call down the fire of heaven upon those who make them flow."

"He who witnesseth a crime without preventing its commission, or reporting the same to the nearest magistrate, is equally responsible with the principal."

"If a strange man assaults another who is weaker, it is the duty of the passer-by to take the weak man's part."

But to Christians this would be a spectacle merely—one to be encouraged rather than prevented. A heathen is not allowed to marry unless he is a good citizen, moral, and capable to instruct the children he may be honored with. "Parents are responsible for the crimes of their children." This is an axiom of the common law in Chinese heathendom.

We do not embrace our wives before our neighbors' eyes, and then abuse them in the privacy of home. If we wished to fool our neighbors at all about our domestic affairs, we would rather reverse the condition—let them think we disliked our wives, while love at home would be the warmer.

I would rather marry in the heathen fashion than in the Christian mode, because in the former instance I would take a wife for life, while in the second instance it is only a game of chance. We bring up our children to be our second selves in every sense of the word. The Christian's children, like himself, are all on the lookout for No. 1, and it is a common result that the old people are badly "left" in their old age.

While traveling among the Christians one has to keep his eyes open; even then he has to pay dear for his comforts. In traveling in China, among the pure heathen, especially in the interior, a stranger is not everybody's cow—only good to be milked and then turned loose—but he is the public's guest; his money is a secondary consideration.

As the heathen do not encourage labor saving machinery, I do not have to be idle if I do not want to be, and, as a result, work is more equally distributed. If a hungry heathen steals a bowl of rice and milk, and eats it on the premises, the magistrate discharges him, like

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"KEY,"

OR

How to Obtain Long Life.

The "Secret of Long Life by Right Breathing," which was published by *The Progressive Thinker*, *Chronicle*, *Cincinnati Enquirer*, *Inter-Ocean*, *Sunflower*, *Philosophical Journal*, *Human Nature*, *Thought*, *The People's Press*, *Life*, and many other papers and magazines has called forth the following articles to explain the teachings and lessons in "Breath and Health Culture," as given by Rev. Dr. Otoman Zaradusht Hanish's, Rab-Magi of Math-el-Kharaman, Persia, who is now teaching over 650 pupils free of all charge.

FIRST EXERCISE.

Sit erect in a chair, with muscles relaxed weight of lower limbs balanced on the balls of the feet; look at, (with concentrated thought) a dark object not farther than seven feet nor less than three feet, to steady the nerve of the eye. Breathe in "Gallame," the life principle, which is in the oxygen of the air, to centralize the tissues and to build up the child life (to rejuvenate the physical body). As you exhale, hold the thought that you exhale all morbidity or effete matter. Breathe in and out with the upper lobes while you count seven.

Exercise in this way three times a day, for a period of three minutes each.

Neither the second nor the succeeding exercises should be taken until one has first devoted one week's practice to each exercise given, to get the body, (our musical instrument), in tune.

SECOND EXERCISE.

Stand erect, with the weight of the body balanced on the balls of the feet. Look at some dark object intently. As you raise the body clench the hands, allowing the fingers to touch the life line, (thumbs out) and inhale. As you lower the body, open the hands and exhale. Count seven on both the inhalation and exhalation.

This also may be done three times a day. It can be done as you are walking along the street.

This exercise improves the sense of hearing. The nerves of the feet connect with the nerves of the ear.

Concentration, polarization or self-centering is one of the most desirable attainments to possess, since we are all more or less apt to drift from one thing to another, and scattering our forces.

When taking the breathing exercises you should sit or stand erect, with weight on balls of the feet, the abdomen drawn in, and the chest thrown out, and spinal column perfectly straight.

THIRD EXERCISE.

Sit in a chair with the feet comfortably resting on the floor, position the same as in the first exercise.

Here we are taught the "power of thought" in holding "The Word," while the gaze is fixed.

Place a penny, or some small dark object to concentrate upon, on the floor two feet from your toes.

First, expell all the breath from the lungs. As you bend forward, bending only at the hips, look intently at the penny or object, inhale slowly, holding the thought, "Breath is Life!" Emphasize the word "Breath." The time occupied in repeating this thought mentally should equal the same space of time that it took in the previous exercises to count seven.

Retaining the breath, count three, (or repeating more quickly) "Life is Breath."

As you raise up slowly, preserve the same rhythmic movement, holding the thought "Breath is Life!"

Repeat the process for three minutes; the exercise to be taken three times a day.

Hold the head and neck straight. Neither bend nor raise with a jerky movement and keep the gaze steadily fixed.

FOURTH EXERCISE.

Take position as given in second exercise. Throw the arms straight out from the body, directly in front of you—with hands from wrist

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BIG BIBLE STORIES. VOLUME 2.

BY W. H. BACH

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CHAPTER III.

GIDEON'S ARMY AND FLEECE.

Probably the most unique story in the Bible is that of Gideon's battle with the Midianites and the incidents leading to it. The record will be found in the vi and vii chapters of Judges.

At the time under consideration Gideon was king of Israel. The Midianites came down to battle against him and as they numbered 60,000 men while his army numbered but 32,000, Gideon was in sore straits. Battles in those days were different than modern warfare. Now half a dozen men with a modern gun can defeat a whole army if they are well entrenched. In fact, with one explosive shell they could kill an ordinary army as was done in the case of the China-Japanese war where one shell sunk a vessel and killed or drowned over 2,000 soldiers.

Battles in biblical days were fought with sticks, stones, spears, lances, short swords, many times made of wood, and much of the battle was a hand to hand struggle where any superiority of numbers on one side was quite an item in the final outcome of the battle. It was therefore, a serious position for Gideon to be placed in.

Under the circumstances Gideon did not know exactly what to do. Like many modern generals, he wanted a little more explicit instructions. To tell the whole truth, he was not exactly sure that the Lord wanted Israel to be saved by his hand. So like all of his biblical contemporaries, he called for a sign.

Modern critics want God to speak right out loud to them. Not so with Gideon. He was more familiar with the methods in vogue and went to work in an entirely different manner.

This was his request:

"And Gideon said unto God, If thou wilt save Israel by my hand, as thou hath said,

"Behold, I will put a fleece of wool on the floor; and if the dew be on the fleece only, and it be dry on all the earth besides, then shall I know that thou wilt save Israel by mine hand, as thou hath said.

"And it was so; for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water." Judges vi. 36-38.

From this it is evident that while Gideon was willing to test the Lord, he did not fully believe him because he wanted him to prove his statement that Israel was to be "saved by his hand."

Anyone would naturally suppose that after such a test as this Gideon would have lost his skepticism, and gone immediately to work to save Israel, but the facts are exactly the contrary. He is still uncertain whether his "Lord" was telling the truth or not so he wanted to try it again.

He continues:

"And Gideon said to God, Let not thine anger be hot upon me, and I will speak but this once; let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

"And God did so that night; for it was dry upon the fleece only, and there was dew on all the ground." Judges vi. 39, 40.

Rev. Moses Hull, in a sermon on this subject, pictures Gideon going out the first morning, wading in the dust, everything covered with fine dry dust, taking the wet fleece up in his hands and wringing a bowl full of water out of

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Ode To the First Spring of the Twentieth Century.

B. C. TABER, M. D.

Again has the springtime come with flowers

And balmy winds, to this land of ours,
With its light and life and its songs of glees,
So bright and merry the earth will be,

Though a century goes as we count our time

With its mighty lessons of storm and shine.

We know it's spring when the woods are green,

And the sky is soft as the eye hath seen;
Then let us look on the earth and sky,
Our hearts in tune with its melody.

All love the spring for the promise given
In the warmth of love and the light of heaven;

The young are charmed with the sounds of mirth,

And the old are pleased with the blooming earth;

For it takes them back to days gone by
And they half forgot they were born to die.

So few will learn what is on the tide
Till it spreads around us its mantle wide;

While counting time as the planets roll,
With lessons of growth for the human soul.

As many a bird has sung before

These springtime lessons in days of yore;

The song-bird never forgets its lay
For those who passed him many a day.

Then why should we? for light and love
Are always new as the light above.

Now dance and sing while the earth is gay,

For as time rolls on it must pass away.

FROM THE MISSIONARY FIELD.

H. D. BARRETT.

My last letter was written from Jefferson City, Mo., since which time I have been driving matters to the best of my ability in various cities and towns of the country. During our stay in Missouri the most successful meetings of the whole series were held. In Kansas City our hall was crowded every afternoon and evening and we had a very successful time there. The kindness of Dr. S. D. Bowker, Horatio Gates, Mr. and Mrs. Hanthorn and many others, will not be forgotten. So anxious were the people to listen to the earnest words of Mr. and Mrs. Kates that they induced us to put in two extra meetings, on Monday, March 4th. This we did, but we had to get out special circulars and rent a new hall for the last meeting on Monday evening. We had a good audience despite the change of place and the brief notice. There was one thing that seemed remarkably strange to me, the party who was most anxious for us to remain, although he was present at the evening meeting, and abundantly able to do as much for the cause as anyone in the city, brought in his bill against the N. S. A. for the distribution of the flyers that he caused to be put out. Brother Gates met the rent of the hall that evening in order that the N. S. A. might be required for its services in sending Mr. and Mrs. Kates and myself to that city. Dr. Bowker was generosity personified throughout the meeting. These contrasts in human nature help us to understand life, and enable us to realize what disappointments really mean.

From Kansas City we went to St. Joseph. Here six meetings were held on Tuesday, Wednesday and Thursday, March 5, 6 and 7. Standing room was at a premium at our every meeting and during the evenings many were

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"KEY;" OR HOW TO OBTAIN LONG LIFE.

(Continued From Page 1.)

limp and relaxed as if lifeless. Then breathe—all breathing to be done with closed lips, teeth separated and through the nostrils. As you breathe, tense the muscles from the shoulders to the wrist with hand and fingers limp.

At the fourth inhalation you bring the hands diagonally around to the sides and inhale three times, tensing and relaxing the muscles as you inhale and exhale.

At the seventh breath you bring the hands around in front of the body, and turn the hands up, (that be careful that the fingers do not lock together, since the electricity generated in this exercise has a tendency to draw things to it. You should never shake hands or touch any object within three minutes after this exercise, and if done in the dark, you should be particular that no one sees your fingers for three minutes), after which drop them.

This likewise is to be performed three times a day.

This exercise develops the sense of taste.

A perverted appetite, caused by the eating of highly seasoned foods, the drinking of fermented liquors, and smoking until the system was full of nicotine, and the sense of taste was as quite lost (for many years my stomach was my God) to be able to return to a natural and normal condition, by the simple following of the instructions given in the fourth exercise, speaks louder than words, of the great good that will come to us if we will only let it.

The fourth exercise generates electricity and causes the phosphorus to appear on the tips of the fingers, as of a bluish yellow light.

FIFTH EXERCISE

Take correct position, as in second exercise, and by the power of Will, swing the hands in a circular direction, from right to left, in front of your body, the right arm first then left arm 12 times. On the thirteenth swing bend down (bending at the waist only), clench the hands, with the thumb touching the second finger, and touch the floor. Hold the knees stiff and do not allow them to bend.

This exercise is to be taken after each meal.

After breakfast, face the East.

At noon, face the South.

At 6 p. m. face the West.

And upon retiring face the North.

We cultivate the sense of touch as we practice the exercise and follow the instructions.

HEAL YOURSELF AND BECOME CURED.

This is the birthright of all. Another may heal us, but we must cure ourselves. As long as we lean on any person or anything it is liable to be removed and when the support is taken away, down we go.

In the fourth exercise we are taught how to generate within ourselves electric energies so we can apply them to any part of the body. I have demonstrated the fact satisfactorily to myself.

SIXTH EXERCISE.

Take a chair and kneel down at its back, with the spinal column erect. Place it at arms length from you. (The rounds of the chair must be round). Look at some dark object in direct line with the eye. As you take hold of the rounds, you inhale, and tighten the grip on the chair rounds, still holding as you retain the breath; as you exhale, relax the hold.

Do this seven counts, in and out, three minutes at a time, but three times a day. But under no circumstances can you over-do it without disaster as the result.

All breathing exercises should be taken between sunrise and sunset.

The sixth exercise develops the sense of feeling, which is a finer or higher rate of vibration than touch and is an interior sense. All senses merge into memory.

SEVENTH EXERCISE.

INTUITION.

This exercise develops the intuition. As the brain functions are unfolded they bring into activity the seventy-two thousand nerve centers, opening up the Pineal Gland, and at the same time heightening the vibration of sound, so that one naturally becomes not only more harmonious within themselves but with all Nature and the Universe.

Take this exercise as a part of your ablution. Use a flat pan or bowl deep enough to permit the hands being immersed so that the water covers the wrist bone. First remove all rings from the fingers. Place a copper penny in the pan to generate electricity. Fill the pan with cold water from faucet, well or spring and place it on a table. Take correct standing position. Put both hands in the pan—thumbs not to touch, like a deep rhythmic breath, counting seven, in exhale very slowly through the mouth as you were going to blow out a candle, pucker mouth the same as in whistling. Repeat three times—once a day only.

Dry the hands by mopping them with a towel then thoroughly drying them by rubbing hand with the palm of the other, the left hand up, right hand palm down, rubbing in a circular direction from east to west, or toward self; then rub outside of right hand, palm down, with left hand palm up always in circular direction or toward yourself.

This exercise unfolds and opens up the Brain and faculties, and tunes up the senses to a higher rate of vibration.

In the winter, when you want to get warm, breathe deeply and retain the breath, then exhale,

taking care that you inhale for longer than you exhale.

In summer when you want to cool off, exhale longer than you inhale.

Never inhale while raising the arms, as it injures the tissues. Breathe retain the breath, raise the arms, exhale as the arms are lowered. Breathing in the different attitudes of standing, sitting or lying, affect different parts of the body in different ways.

"Perfect Being" consists in right breathing. We must first understand ourselves and then we can understand our neighbors. We must first desire to think and then Will to do right.

EIGHTH LESSON

is devoted to the diet question, in which Dr. Hanish explains the great advantages of a cereal, nut, fruit and vegetable bill of fare. Particulars can be obtained from Rev. Dr. Hanish, 1613 Prairie Avenue, Chicago.

To cure sleeplessness: Take a linen handkerchief or bandage, wet and tie same on the left ankle and cover with a silk handkerchief, then retire, lying on the right side, and concentrate your thought upon the breath, watching its inflow and outflow. If you awaken in the night and find you cannot sleep, breathe through the right nostril, closing the left, and lying on the left side.

BIG BIBLE STORIES.

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it. The second morning he pictures him wading out in the wet grass, everything filled with a heavy dew, but the fleece was as dry as a tinder box.

Then just imagine it! God and one of his head generals spending forty-eight hours in getting a communication between them! and using a fleece of wool as a medium of communication!

We can imagine Gideon wondering how, with his small army, he is going to overcome the greater strength of the Midianites. Perhaps he falls asleep to dream of his experiment with the fleece of wool, then waking up in the morning and first finding his fleece wet, then on the second experiment finding everything wet except the fleece which was as dry as a powder house.

This settled the matter however, and Gideon prepared for battle. Doubtless he argued that a personage who could have the ground or fleece wet or dry as he preferred or had been requested, and had ordered him to "save Israel," was in a position to lay out the plan of the coming battle better than he was. So he and his soldiers went and "pitched in the valley near the hill of Morch."

Evidently Gideon again "enquired of the Lord," for we are told that "The Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands."

"Now therefore, go to, proclaim in the ears of the people saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand." Judges vii. 2, 3.

This reduced Gideon's army from 32,000 to 10,000 men, consequently the Midianites outnumbered them 6 to 1. But Gideon received the surprising information, "The people are still too many."

What! Still too many! Why they are 60,000 and we but 10,000. They are 6 to our 1. But you are running this battle. What is the next on the program? and so the communication goes on:

"And the Lord said unto Gideon, The people are still too many; bring them down unto the water and I will try them for thee there; ***

"So he brought down the people unto the water; and the Lord said unto Gideon, Everyone that lappedth of the water with his tongue, as a dog lappedth, him shalt thou set by himself; ***

"And the number of them that lapped, putting their hand to their mouth, were three hundred men; ***

"And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the rest of the other people go every man to his place." Judges vii. 3-7.

What remarkable maneuvers to put soldiers through! First, every man who was afraid, or would a little rather be at home than fighting against great odds, was permitted to go home. Then the soldiers were taken down to the water to drink. Every one who drank water like a man was sent home and everyone who "lapped water like a dog" was kept for the army. If a general gave such an order today to select soldiers for some extra hazardous undertaking, he would be immediately placed in the guard house and a commission appointed to inquire into his sanity.

But Gideon accepted the selection. 9700 of his soldiers drank like men and were sent home leaving but 300 for his army which was soon to engage in a conflict with 60,000 enemies all ready and waiting for battle. Well, the Lord has managed it so far and Gideon again received his instructions.

He was to divide his army into three sections of 100 men each. They were to be armed with a trumpet, a pitcher and a lamp (margin torches or firebrands). They were to cover their lamps with their pitchers, then go up to the camp of the Midianites. They did not know that the lamps would go out as soon as the oxygen in the pitchers was exhausted, so they burned right through—according to the story.

When they reached the proper place, Gideon was to break his pitcher, let the light shine forth and cry out, "The sword of the Lord and of Gideon."

The plan worked to perfection. They went up, followed directions and when Gideon broke his pitcher and let the light shine forth, they all did the same and when he put his trumpet to his mouth and cried "The sword of the Lord and of Gideon," they did likewise. "And the Lord set every Midianite's sword against his fellow, even throughout the host" and all the Israelites had to do was to hold the lights so the Midianites could see to kill each other.

This story is in the holy Bible. What difference is there between it and the Chinese, in the China-Japan war going out to battle with great war gods and "howlers" in front of the soldiers? Some explanation outside of a literal one is surely needed to make its meaning plain.

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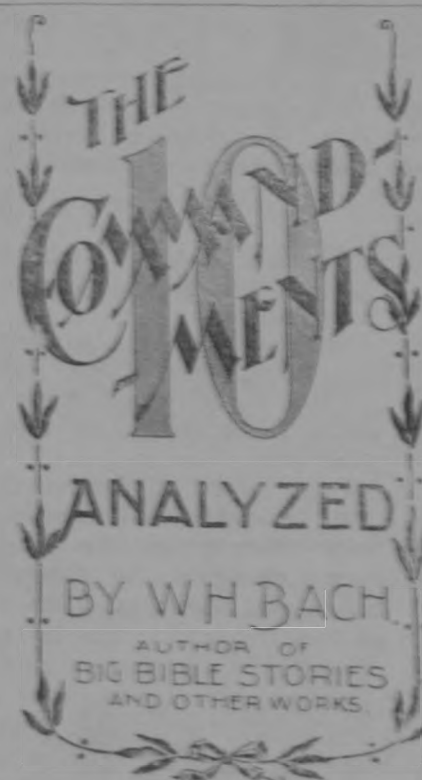
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Seek not to fly, when yet thou can but crawl,
Be patient; learn the lesson of each hour—
Remember it is first the bud and then the flower.
The flower must bloom and give unto the world its sweet;
Then lose its petals, e'er our anxious watching fruit may greet.
And even then how far from what we dream,
Then much of sunshine, dew and airy food it needs to bring it to perfection;
Yet in the bud, its petals closely guarding, lies latent
Full bloom flower and perfect fruit.
We cannot see the growing, we only measure each day's growth.
By looking backward to the tiny budding,
And with the eye of Faith discern the perfect ending.
Should buds impatient grow, and let the rays Of sun unheeded pass, or fail to drink the morning dew,
Forgetful they are part of its own being—
Should strive to burst its petals free and reach at will the fruitage. What then?
Alas the earth is strewn with blasted buds of hopes that could not wait,
But spreading half-grown wings, have started upward
Toward the light too strong for such frail life.
And backward fallen, crushed—but not to death,
For once again they rise, to travel o'er the self-same road;
And blessed indeed if one such fall suffice to give them strength and wisdom
To travel step by step the narrow way, well knowing
That each day's lesson is its growing,
And that the strength for each tomorrow Must from the trials and victories of today be borrowed.
603 Washington St., Nevada, Mo.

The author of the above received this poem clairaudiently at a time when she was impatient at her slow unfoldment and thinking other souls might be benefited by the lesson it contains sent it for publication. The sentiment expressed is beautiful and the likeness of our unfoldment to that of nature is set forth in such a soulful manner that it will appeal to all who read thoughtfully the lines.

Metaphysical readers will be interested in the front page article, "Key, or how to Obtain Long Life," by Dr. Hanish. He is very explicit and concise in his directions and I would like to hear from any who may practice the exercises and be informed of the effects. Great care should be taken not to over do the practicing of any such exercise but if the instructions in this article are followed no ill results should follow.

THE POWER OF THOUGHT.

"The age of thought—real, tangible, undemonstrative and therefore effective thought—is at hand. It is upon us now, and the leadings we get not infrequently create wonder in our minds as well as in the minds of others.

The effect of well directed thought upon our environments and associates, and upon our bodily and mental health, is most potent and direct."

"The power of thought is manifested through our bodies every day of our lives. The simpler acts of all peoples have their origin in thought. Thought is so interrelated with the physical, that it can build up the body into perfect health, or prostrate it in disease; hence according to a person's will or desire, can his own thoughts be made to affect the condition of his body. This class of phenomena is known as auto-suggestion in suggestive therapeutics."

DO NOT WORRY.

There are three times especially when we should not worry—past, present and future.

Don't worry over what has happened in the past, for if only yesterday, it is as far gone as if a hundred years ago. You couldn't bring it back if you should try.

Don't worry over what is going to happen tomorrow, for you will by so doing unfit yourself to meet what must be met.

Don't worry about what is happening right now. Do something to prevent its happening if it does not suit you.

Don't worry at all. —*Psychic Digest.*

DESIRE.

"Does the word have to be spoken for every separate thing we want or desire? I seem to have a longing for a great many things I cannot define."

There is but one Word to speak. Its meaning is "I AM what I desire." When one knows this Word it is spoken spontaneously within him for each separate thing, and he is unconscious of the speaking. He simply "knows instinctively" that he will get what he wants.

When a man has little faith in himself and in his desire he has to consciously utter the Word (or get some one to do it for him) for each separate thing he wants. He must reiterate the Word every time a desire comes into his mind reiterate it until it sinks into his sub-mind and speaks itself. In other words, he must by conscious effort speak the Word until it becomes habit and he feels that which he desires he can attain. This is the road to knowing that "I AM what I desire" and "my own comes to me."

When you once got the Word planted in your sub-mind you will find old desires that have when crushed out and almost forgotten bobbing up serenely here and there and coming true. One after another every blessed desire you ever had will come true every one—every one. And new desires will cease to scare you into anxiety. You will not doubt yourself.

When I was a child, a young girl and a very young mother I desired intensely ten thousand things. But none of them had I ever realized. I wanted to sing in the biggest choir in Portland—I wanted to "go east"—I wanted to be an editor—I wanted to wear silk petticoats—I wanted—well the list is too great. But everything seemed so impossible for me to attain. I gave them all up at last as hopeless. Indeed I had never even hoped for them, much less set about to attain them.

Other aims grew out of the necessities of my life and I set myself hopelessly enough to make the best of them. I got to thinking on these new lines and set to work to embody truth as fast as I saw it. I learned that desire is God, the law of attraction, and I set myself to work affirming the "I AM what I desire." I could neither understand nor feel it to be so, but I stuck to it just the same, up hill and down, in year and out. I felt just the same so far as I could tell, but I kept doggedly affirming "My Own comes—my own has come."

One Sunday morning I was listening to my thoughts. I sat in the choir in the largest church in Portland, Ore.—the largest choir in the city. Suddenly I remembered—I had sat as a child in that very room and gazed at a lady who sat where I now sat, and my little heart swelled with a hopeless longing that I might sit in that same exalted station and sing so grandly. And there I was. My Own came to me.

Since then all the longings of those early days have been gratified and many more besides. And new and larger desires are shaping within me, and the Word speaks itself—"I AM what I desire" Not one iota shall fail of realization.

I KNOW it. But the road that brought me to this place of knowing was traveled resolutely, steadily, doggedly, when there was neither hope nor feeling to make it easy.

I say there was no hope, but there was—an instinctive hope, grounded mayhap upon achievements in previous states of existence.

Or perhaps it was fear or conscience that impelled me—fear of what might overtake me if I did not doggedly maintain a hope I could not feel.

Whatever the immediate cause of my blindly, steadily sticking to the statement through apparently fruitless years, down underneath it all was the ceaseless urge of the universe I desired my own to come to me, and I could not give it up. I reiterated "it is coming," to keep from killing myself. I dared not jump from the frying pan for fear of something hotter. Caution forbade me to seek annihilation.

Now I am realizing that the ceaseless, irresistible urge of the universe is desire. I know from experience that desire WILL fulfill itself—that nothing is impossible to him who believes.

And I know that by constant reiteration I can make myself believe anything I choose.

"As I AM in this world so are you." Elizabeth Town, in May *Nautilus*.

The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

Spring is here. The regular bustle and hustle of the season is on us, people are arriving and everyone is getting ready for the season which will soon be with us. Six weeks until the June Picnic, then but four until the opening of Camp.

ANSWERS TO QUESTIONS.

First, we will reply to a number of queries that have arrived.

Board at camp is from \$3.50 up. Board and room will average about \$1 per day while a few may be accommodated as low as \$5 per week.

We are unable to learn anything definite about the rates of trains to Buffalo. We have written to the General Passenger Agents, but as we get no replies, we conclude that matters have not been settled locally as yet. From New York, Pittsburgh, and a number of large places, rates have been made exceedingly low, and all who come should inquire of their local agents and get special rates.

Rumor hath it that rates will be very low between Lily Dale and Buffalo, and we hope to have many visitors. It is also rumored that there will be a train that will leave Buffalo about 11 p. m. and leave Lily Dale at between 8 and 9 a. m., but as before stated, this is simply rumor, nothing definite.

IMPROVEMENTS.

Mr. Carver has completed the veranda on Mrs. Purple's cottage.

The Ramsdell Scheu and Jones cottages have been repaired since the fire.

Nearly every cottage is being renovated and the painters and paper hangers are very busy.

The Association men are raking the parks, and getting things about the camp in readiness for the summer.

One of the greatest improvements is that made by Mr. Fuller who has filled up the mud hole on South Street in front of his store and opened a complete grocery store. He has also built a walk of gravel between his store and the SUNFLOWER office and when the store has its new coat of paint on it will make quite a decided change on the lower part of South Street.

The SUNFLOWER has made some improvements; filled in the yard west of the office, planted some shrubbery, put steps on the west end of the veranda, thus making two entrances; arranged flower beds and tiles and built a rockery across the street at the intersection of the walks; and will build a flowerbed in the park across the street from the office.

FOR THE SEASON.

Mrs. Parkhurst and son are stopping at Mrs. Thompson's on South St. They will be here all summer.

Mr. and Mrs. VanDuzee returned from Lake Lelen, Fla. Mr. VanDuzee had the misfortune to fall and fracture his hip joint before leaving Florida and is confined to his bed.

Mrs. Ada Allen and son, June, of Washington, D. C., have arrived for the season and are occupying the Bovee cottage on Second Avenue. Mrs. Allen is a fine dressmaker and her services will be appreciated by the residents.

Among those who have returned for the summer from their winter homes and visits are: Mrs. Nellie Warren, Mrs. E. H. Thompson, Mrs. M. M. Todd, Mrs. B. M. Purple, Mrs. Maria Carpenter and Miss Levine, Mr. and Mrs. S. E. Latta.

MISCELLANEOUS.

Campbell Brothers are resting at Atlantic City, N. J.

Mrs. Van Blarcom has returned from a visit to Buffalo.

The first violets of the season blossomed at the SUNFLOWER office.

Dr. Hyde was up to Buffalo a few days in charge of a patient at the hospital.

F. Corden White spent a couple of days here putting his cottage into shape.

E. D. Carver, who has been occupying Mrs. Purple's cottage, has removed to their home past the Leolyn.

Mr. and Mrs. J. H. Turner, of the SUNFLOWER force, have moved into the Griswold cottage on Second Avenue for the summer.

Mr. and Mrs. Ernest Wood (nee Miss Myra Lutes) and Mrs. Lutes have been spending a short time at the Dale. They expect to go to British Columbia very soon.

The Board held a meeting April 27. As the committees had done the correspondence, general items took up the most

of their attention. Arrangements have not been completed as to the management of the Grand Hotel.

The SUNFLOWER has begun work on a book of poems for H. L. Chapman, of Marcellus, Mich. It will be about 225 pages and will be sold for \$1.00. They are also arranging a fine souvenir book for Mrs. Pettingill of the Leolyn.

Mrs. Pettingill is expected home very soon. She will then put the Leolyn in shape for the summer visitors. Many improvements are contemplated. A large tank has been placed near the hotel and running water will now be of easy access.

The card parties continue to be very interesting. The game is progressive euchre; four prizes are given each evening; the parties are conducted by a committee appointed at the preceding party, at Library Hall, Saturday evenings. All are invited.

Among the visitors to camp were: Arthur Gaston, M. R. Rouse, Ion Carroll, R. B. Jones, W. F. Pollett, Mr. and Mrs. LeRoy, O. J. Johns, C. N. Wilcox, Linn Nutting, A. Gaston, Miss Kate Peate, Mrs. and Miss Bartlett, C. F. Griswold, Mrs. Kelly and children and Mr. Kelly.

A meeting of the Lily Dale Fire Company was held in connection with the Board of Directors, and the Association fire apparatus was turned over to it and the tank house was given to the fire company for headquarters. It will be repaired by the joint work of the Association and the fire company, the hose overhauled and everything put in order. As the water is now in the pipes and the tank kept full, we will have complete fire protection until fall when it is hoped arrangements can be made to procure apparatus which will give us protection during the winter and thus reduce our insurance rate.

DR. ANDREW B. SPINNEY,

formerly of Detroit, now proprietor of Reed City Sanitarium, has new and improved methods of treating epileptic fits, paralysis, rheumatism, consumption, catarrh, deafness and throat diseases. He also cures morphine, liquor and opium habits without suffering to the patient.

S. B.—Cancers, Tumors, Blood and Skin diseases cured by a new system. Piles cured in from 5 to 30 days without the knife. Female and private diseases of all forms treated successfully. Many patients that cannot be treated at home can be cured at our sanitarium, which is in charge of the best of medical skill, under the Doctor's direction. Terms for board and treatment the lowest of any sanitarium or hospital in the United States.

Remember, we give a written guarantee to cure every case of PILES and RUPTURE. Also, we have a lying-in hospital department in our Sanitarium. Send for Journal.

Write for particulars, enclosing stamp, to REED CITY SANITARIUM, REED CITY, MICH.

A SONG BOOK FOR 2c. Any number, postage free. 31 songs, words only, but tunes given. Stephen Barnsdale, 20 Langslow St., Rochester, N. Y.

LONGLEY'S INSPIRATIONAL SONGS.

Longley's Beautiful Songs,
Volumes 1 and 2, 15c each, \$1.50 Doz.
Vol. 1 has 14. Vol. 2, 15 Songs, words and music.
Volumes 3 and 4, twenty-eight songs, words and music, 25c.
Echoes From The World of Song.
Volumes 1 and 2, cloth bound, each, \$1.15
38 Songs, words and music, in each volume.

Mr. Longley hears the music in the air around him. He familiarizes himself with it in this manner, then hums it over and it is put on paper. Every Spiritualist should have some of his music as an illustration of mediumistic possibilities.

The Sunflower twice a month, 50c a year.

THE PAGODA



will, as usual, be the headquarters for the Spiritualist Papers, Books, Pamphlets, Etc. In addition we will carry a fine stock of

Candies, Ink, Pens, Writing Paper and Envelopes, and many of the little necessities of camp life. We have the best, cold summer drinks.

Lemonade a Specialty.

Our Ginger Ale is made especially for us and will be found the most healthful summer drink made.

Pure Unfermented Grape Juice. A food and drink combine. Subscriptions taken for all of the Spiritualist and Free Thought papers and the current issue for sale during camp.

The place to renew your subscription to

THE SUNFLOWER
IS AT
The
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Pagoda.

DR. W. M. KEELER.

SPIRIT PHOTOGRAPHER.

1307 N. St., N. W., Washington, D. C.

Dr. Keeler is the oldest and most satisfactory Spirit Photographer Artist. From a photograph of yourself or a lock of hair, he produces spirit faces. During the 30 years of his mediumship, he has secured thousands of satisfactory likenesses of departed spirit friends. His charges are \$2 for two cabinet photographs, handsomely finished.

LILY DALE ADVERTISEMENTS.

FOR information concerning cottages at Lily Dale Camp, for sale or rent, furnished or unfurnished, large or small, send for particulars early.

Mrs. Nellie Warren, Lily Dale, N. Y.

For Sale or Rent.

The Smith cottage on Fourth street. Nine rooms, cellar, good well, furnished complete. Address.

H. T. SMITH, Lily Dale, N. Y.

FOR SALE.

The Carroll Cottage, opposite Grand Hotel. House partly furnished. Price reasonable. Address.

E. L. GRISWOLD, Lily Dale, N. Y.

When you reach camp, you will be Hungry and tired. You will find good meals and beds at the

JACKSON COTTAGE. For Particulars and program, address with stamp.

A. H. JACKSON, Lily Dale, N. Y.

Large Cottage For Rent or Sale.

One of the finest at the Lily Dale Camp; large rooms finely furnished, piano, etc., at the entrance of grounds. Rent, \$200 for the season, furnished complete, (no less) or will sell cheap, furnished or unfurnished. Address

CAMPBELL BROS.,

Box 25, Lily Dale, N. Y.

BOYS AND GIRLS WANTED.

To send for 20 packages of Flavouring Powders. You sell them for 10 cents per package which will bring \$2.00. You keep \$1.00 for your work and send me \$1.00. These powders are very strong and excellent for flavoring cakes, biscuits, ice cream, etc. Can be sold in most any house. When once used, always used. Will send post paid, one package for 10 cents or three for 25c. Address all orders to

Mrs. N. G. Best, Box 185, Lily Dale, N. Y.

Will You PAINT or PAPER This Spring?

LEE MORSE,

Painter and Paper Hanger, Solicits Your Patronage.

Several years experience enables me to do your work well, and on reasonable terms. A stock of Wall Paper on hand, also sample books from Chicago and New York dealers to select from. Send a postal. Estimates given.

On Cassadaga Road, Lily Dale, N. Y.

LADIES, LOOK HERE.

For 10 cents, will send one package of Flavouring Powder or three packages for 25c, post paid. Lemon or Vanilla. These powders are very strong and come cheaper than the liquid extracts. Address all orders to

Mrs. N. G. Best, Box 185, Lily Dale, N. Y.

FOR RENT.

Eight room cottage on Melrose Park, near entrance. Six room cottage on South street, both well situated and furnished. For particulars write to

Emma J. Huff, Lake Helen, Florida.

(Continued From Page 1.)

It is our motto, "If we cannot bring up our children to think and do for us when we are old as we did for them when they were young, it is better not to rear them at all." But the Christian style is for the children to expect their parents to do all for them, and then for the children to abandon them as soon as possible.

WHAT IS SPIRITUALISM

Announcement.

*-For further information Address the Secretary or Treasurer
as above.*

-AT

It is all new, bright stock, exactly what we have in the past seven years. When the stock of any article is exhausted, no more will be sold at these prices, and we reserve the right to return the money, or the sender can make a second selection in case we are out of the article selected.



(Pat. Dec. 4, 1894.)

READING OF THE EMBLEM.

The center of the design represents a human face, of highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and lead out into the light. The golden leaves beyond. Each leaf symbolizes one of the principles of nature upon which the center of the purest design is built. The center is purity, while its position is justice. The white field, or square, is a symbol of justice. The center of the square is a symbol representing the unity of humanity, while the four emanations of the center symbolize the four aspects extended to others. The hand symbolizes the face turned towards the sun, or spirit, and the other hand turns the face towards the earth and superstition towards the sunlight of Truth and Progression.

FOR SALE BY:

The Sunflower,
Lily Dale, N. Y.

SUNFLOWER BAR PIN.



This is a very neat Breast Pin for ladies' wear.
Rolled Plate, \$7.25. Solid Gold, \$6.99

SUNFLOWER BROOCH.



for the emblem. One great advantage is that, like the Maltese Pendant, it can be worn either as a badge or a breast pin.
 Stuffed with felt, \$2.50. Solid Gold, \$4.00.

MALTESE PENDANT.



This is one of the neatest ornaments ever designed. The emblem, mounted upon the finely chased background, is suspended by rings from the bar pin above. It can be worn either as a badge or a breast pin. The back is plain and can be inscribed if desired.

Reduced Prices.

Badge Pin, Stick Pin, or Lapel Button, Gold, No Reduction.

Padge Pin, Stick Pin or Lapel Button, Rolled Plate.....	75c	Maltese Pendant, Rolled Plate.....	2.00
Sunflower Watch Charm, Gold.....	\$2.75	Sunflower Bar Pin, Gold.....	2.50
Sunflower Watch Charm, Rolled Plate.....	1.60	Sunflower Bar Pin, Rolled Plate.....	1.50
Maltese Watch Charm, Gold, no Reduction		Sunflower Brooch, no reduction.	
Maltese Watch Charm, Rolled Plate	2.00		
Maltese Pendant, Gold, no Reduction.		We also have on hand three A. P. A Bades, solid gold, that we offer at 50 cents each. Just about the value of the gold in them.	

Now is the Time to Secure a Spiritualist Badge Cheap.

SEND ORDERS TO

THE SUNFLOWER PUBLISHING CO., " " " Lily Dale, N. Y.

DISPOSING OF THE DEAD.

The Curious Customs Known to Prevail Among Different Peoples are Interesting to Study.

Eventually, so say the prophets of science, all mankind will dispose of its dead by cremation. In the coming centuries this little earth will be a crowded place; there will scarcely be room for the living; none for the dead. Sanitary considerations will prevail over sentiment, and the crematory, long established in the populous parts of the earth, and now establishing itself in the most progressive nations, will become universal.

The customs and rites for the dead which it will supersede are among the most interesting characteristics of various races, and their differences and distinctions are so clearly marked that the ethnologist draws his most certain inferences from them. It is only the lowest races that have not invested the dead with some part of the awe and majesty of immortality, and sought to express this in the disposition of the lifeless body.

The Hindoos of India have long burned their dead. The "burning ghat" is usually beside a river, down which the body, swathed in white cloth and lashed to parallel lengths of bamboo, is taken on a barge. Sometimes the body is floated to the shore, upheld by the buoyant bamboo. It is then thrust into the "ghat," which is immediately lighted and the body is consumed. To accelerate the process the wrapping cloth is saturated in chemicals. The Hindoo law, based on sanitary necessity in that torrid and thickly settled region, is that the body must be disposed of within twelve hours after death.

To the Causation mind, the Parsee method of disposing of the dead seems horrible beyond that of any other religion. Yet the Parsees are among the most advanced, cultured and highly-civilized sects of the Orient, and the disposal of their dead is based on sanitary principles and upon their tenet of keeping earth and air free from pollution, though their method is less direct than that of the Hindoos. In a lonely spot near the confines of Bombay, the city where the Parsees are most numerous, stands the Tower of Silence, a grim, forbidding structure, shunned by men and haunted by the vultures. Hither is borne every dead Parsee to be placed, after the solemn ceremony of purification, in one of the niches of the building. Then the funeral cortege moves away, and the vultures, grisly scavengers of the East, who have been waiting their turn, swoop down and do their work. Afterwards, the bones fall into a stone-lined pot, to be taken thence to the vaults which are their final resting place.

In its origin the North American Indian custom of sepulchers was probably designed to keep the dead from nature's scavengers, in this instance the coyote and the gray wolf. Strong scaffolds on four-cornered posts, are built and on the platform is placed the body, clothed in its war garments. Many of the tribes place food, water and wampum on the platform. These structures are generally in groups in an open place and form a weird spectacle for the traveler. This custom is dying out, and even originally all Indian tribes did not follow it. Some buried their dead in mounds, others in caves, and the recent discoveries of burial mounds on the Pacific coast is now interesting ethnologists.

Some ancient races embalmed their dead, notably the Egyptians, who reached a degree of expertness in this art that the modern undertakers strive in vain to equal.

The mummies of the Peruvian Incas are not as perfect as those of the Pharaohs, but they are no less interesting. Recently a number of the burial towers built by the ancient Peruvian mountaineers have been discovered and the conditions of the remains has left some doubt as to whether some unknown preservative was used or whether the only agency was the extremely dry air. The little towers in which the interments were made are of stone or of a sort of brick.

In another part of Peru very ancient bodies have been found wrapped in woven reeds and buried. Fastened to the wrapping above the head is frequently found a false head with fiber hair and sometimes a mask of clay or silver or a face painted on wood. Pieces of gold, silver or rare shells are placed in the mouth of the corpse to pay the toll from the land of the living to the land of the dead.

This same idea of paying toll for the soul's passage is found in Japan. Formerly the Japanese cremated their dead, but now they bury them, the cemeteries

being always on a hillside. Once a year is celebrated the festival of the dead or the feasts of lanterns, which lasts a week. Bearing food and wine, the people go to the cemetery and decorate the graves with lanterns, a special variety designating the resting places of those who have died within a year. At the end of the week the people go to the nearest river or body of water and launch the "soul boats." These are delicate bamboo crafts about three feet long, often showing great beauty and grace of design. They are brilliantly illuminated and decorated and make a brave showing as they set out on their voyage. Each is supposed to bear the soul of the dead person and near the prow of each is a piece of money, the smallest coin of the realm to pay the toll for the passage into the great beyond.

In China the mortal part of the dead is put under the control of a geomancer, a man wise in the mysterious influence of Feng Shua. Feng Shua is a superstition concerning earth and air forces, and it operates powerfully in all Chinese matters, but in none more powerfully than in the burial of the dead. That the grave should be so located as to invite the good influences and avert the evil influences of Feng Shua is the great consideration for which the good offices of the geomancer are sought—at a round price. All graves must be protected on the north, as from that direction the maglin influences usually come. Hence the grave is placed on the south slope of a hill with protective architecture built on the hillside, or, if on a level, is supplemented by a wall, half circulating it on the north.

Mortuary relics found in Mexico indicate that human life was held cheap there and that the sacredness of the dead was little regarded. Towers built of skulls and mortar have been found in the burial vaults of the ancient temples, and rooms decorated the symmetrical figures in skull and bones. In one of these ghastly burial places more than 100,000 skulls were found.

In the catacombs at Rome this same form of ornamentation is found, but here it is meant to point a mocking moral of the instability and insufficiency of human life. Thousands of disintegrated skeletons have furnished the material for gruesome decorations of the underground chapels, a decoration which in design is fantastically ingenious. In Malta there is a "Chapel of Bones," and a lot of "baked monks." The former is in the vault of Capuchin monastery, where one finds an array of skulls and crossbones, and whole skeletons forming a sort of frieze in one place; in another, gathered in strange groups. The "baked monks" are a collection of dead monks whose bodies have been laid to rest in sloping graves, after a Sicilian custom, and after a certain number of years, when the dryness of air and soil had desiccated them sufficiently, have been taken out of their graves and set up in the niches for the edification of the startled beholders.

Brittany has a strange burial custom. Bodies are buried in this country, but when the flesh has disappeared the skeleton is exhumed and the skull detached and placed in a tiny coffin. These skull coffins are little boxes, painted black or green, shaped like a dog kennel, with sloping roofs. They are about two feet long, one foot deep and one foot broad and have an oval or heart-shaped opening at one end surmounted by a cross. The opening is fitted with glass so that a portion of the skull is visible and appears to crawl at the curious spectator. The boxes are arranged on ledges and cornices of the altars in the coping of the churchyard walls. It is a great and costly privilege to have these coffins find so sacred a resting place.

The mourning urn is a feature of Swiss funerals. When the death notice is published there is appended to it a plea for sympathy which states that the mourning urn will be on exhibition at a given hour on a certain day. A black table covered with black cloth upon which rests a black urn is set forth in front of the afflicted house. Into this the friends of the mourning family drop their black-bordered visiting cards, the intimate friends inscribing a few words of sympathy. Only men ever go to the churchyard, and they must make the journey on foot, no matter what the distance.

The modern Egyptians carry their dead in coffins to the cemetery, but inter the body without the coffin, wrapped in voluminous folds of cloth. Only the men of the family, and hired women, "wailers," go to the grave. In Italy there is a society which furnishes very spectacular funerals chiefly to the poorer classes. The coffin, an elaborate affair, is borne aloft on a sort of dais flanked by mysterious masked figures in long white

gowns and followed by priests and mourners bearing cryptic insignia. There is no body in the coffin, however, the central figure of the funeral having been buried probably several hours previously. All the pomp and ceremony are by way of "doing the right thing" by the deceased and satisfying the mourning souls of the bereaved.

In the wilds of Alaska a strange burial custom flourishes. When a medicine man of an Indian tribe dies he is buried on a lonely hillside far away from human habitation and a wooden statue of his totem set up over him. His spirit is supposed to remain about the place, and Indians suffering from desperate illness or wounds—none other would dare so far—visit the spot and appeal to the totem for aid.

—Washington Star.

THE CAMPMEETING

AT LILY DALE.

Every spring there are dozens of letters received at this office, making inquiries about the camp, and we take this method of replying to them.

Cassadaga Camp is located on the Cassadaga Lakes, half way between Dunkirk and Jamestown, N. Y., on the Dunkirk, Allegheny Valley and Pittsburgh Railway. The camp season proper opens July 12 and closes August 25, giving 45 days of public service. People begin to arrive on the grounds May 1, and many remain through the entire season and until November. May, June and September and October are considered by the residents to be the pleasantest months of the year.

Cottages can be rented of almost any size. Prices range from \$15 to \$150, according to location, size and furnishings. Rooms rent at from \$1.50 per week to \$1.50 per day, according to location, size and furnishings.

There are two hotels and several good boarding houses on the ground, the Le-olyn just outside the gates, the Iroquois at the depot and Shady Side, Todd House and Fern Island House near by. Rates are from \$1 to \$2 per day, with reductions by the week.

We have two grocery stores, meat market and vegetable supply store on the grounds, and before and after camp, the farmers bring in fresh vegetables every day and fruits and berries in their season.

During the 45 days of camp everyone who stays on the grounds is compelled to pay 10 cents daily or get a season ticket for \$3.50, good for the entire camp.

Lily Dale is an international money order postoffice, which is presided over by E. L. Griswold. He devotes his entire time to the office and is careful and painstaking, giving good satisfaction and ensuring proper care of mail to business people who depend upon the mails to connect them with their business while on a summer vacation.

Prices of eatables are about the same as at other places. Wood is \$1.75 per cord, stove length, kerosene and gasoline about the same as at other points.

The free meetings on the grounds daily are conference at 10 a. m., lecture at 2 p. m., thought exchange in the evening. Then entertainments and private lectures and seances will take up every minute of time.

What effect will the Pan-American have on the camp? None can tell. We are divided in our opinion. Some think it will bring many people, make cottages scarce and accommodations higher than usual. Others think people will go to the exposition instead of coming here. We do not think there will be any decided advance in anything connected with the camp. Only one or two cottage owners, so far as we know, have raised the rent of their cottages to any extent. One person has raised the rent of his cottage which rented for \$40 last year to \$100, but no general advance is looked for, and this cottage, if rented, will probably be rented for about \$50.

We can not make any definite announcements as to accommodations and rates to Buffalo. All kinds of rumors are afloat. Some say we will have trains every little while, and rates at from 50 cents to \$1.00 for the round trip. While ours is only a guess, we think there will be a morning and evening train in addition to our regular trains, and that the rates will be from \$1 to \$1.50 for the round trip.

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LILY DALE, N. Y., MAY 1, 1901.

32
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HOW TERRIBLY AWFUL!

A recent editorial in the New York Journal says the writer has recently had the statement made to him that "eating ice cream on Sunday was a sin." He wants to know the reason why "breathing cold air is not as much of a sin." He can not realize the difference between "putting cold air in the lungs and cold milk in the stomach."

Certainly the editorial writer is a fit subject for the lunatic asylum! The idea! Can't see any difference between "breathing cold air and eating ice cream! Why the difference is as plain as—mud. One is breathing and one is eating.

What will orthodox cranks do next? Will they attempt to control the sale and consumption of ice cream on Sunday? Why not have the National Congress pass a bill reading something like this:

"Be it enacted by the Senate and House of Representatives of the United States of America, that on and after the passage of this bill it shall be a misdemeanor to have in your possession any ice cream or cool air between the hours of 12 p. m. Saturday and 12 p. m. Sunday. Any person found guilty of a violation of this law, shall be condemned to eat nothing but ice cream and breathe cold air for the next week. Any person trying to evade the penalties of this law shall be hung, then drawn and quartered. Their heads shall be placed on poles in front of the church the person belongs to who makes the complaint as a warning to prospective offenders and an honor (?) to the church."

"How long, oh Lord, how long," before the followers of modern Christianity will learn that they are not building up their own houses in their attempt to tear down their neighbors? How long before the people will rise up and wrest the last vestige of power from them?

For a number of years the church people have attempted to stem the tide of liberalism that is sweeping over the earth. They have had all kinds of restrictive laws passed, but each one has proven a veritable boomerang. It has come back and hit the person who threw it. Attempts to stop the papers, close libraries, expositions, parks, all classes of amusements and even prevent men and women from getting fruit or soda water and ice cream, have resulted in drawing public attention to the matter and the result is that the advocates of the other side have beaten the extremists at every point.

True, we have Sunday laws in every state, but they are a dead letter so far as any attempt to enforce them is concerned. But the way to rid ourselves of Sunday laws is to enforce those that are on the statute books. If a person is not to be allowed to work on Sunday, then let us arrest the drivers and conductors, the barn men, the starters and the head officers who order out the street cars. They run and take the people to church. Then let us arrest the janitor who opens the church, the electric light or gas company that lights it, the man who runs the furnace or steam that heats it, and the ushers who tell you where to sit, the pew holders who pay for the privilege of

sitting in a special, central pew, the men who pass the contribution box, the choir, the organist and the preacher. Did you ever think before how many people have to work in order that churches may be opened?

They condemned Ingersoll for holding Sunday night lectures in the theatres. The theatre was his pulpit. He attracted more people at one dollar per head than any minister on earth can do. "But he took a fee for it and the ministers do not," says our religious enthusiast. Perhaps so, but let us look at it.

According to a report made by one of the New York papers, the average attendance at the fashionable churches, where they have the highest priced ministers, is less than 100. The ministers get an average of \$6,000 per year, about \$115.50 per Sunday. If there is an average attendance of less than 100, reverse the operation and see how much that is apiece for tickets to his lecture. The public have to pay it.

No, good Christian brethren, have your Sundays as you wish. Have church all day if you want to, but let us alone, and if we want to go to a library, it will not make any more people work than it will to open your church. In fact, the same men that work to carry you to church will take us to the library, or even to a horse race.

The Puritan Sunday has got to go. Sunday will, within the next ten years, take its place as a veritable day of rest and recreation. Not a holy day but a holiday.

IS AN ATHEIST QUALIFIED TO ACT AS A JUROR?

We have repeatedly called the attention of our readers to the fact that decided efforts were being made to prevent as much as possible, all those outside of the church, taking any prominent position in the courts and other legal institutions of the land. A case that has recently come up in this state shows that there is some fire as well as smoke in our position.

In a murder case, a juror, H. Preston Brooks, was sworn, and although no objection were brought against him, the attorney questioned him about his religion, and on learning that he was an atheist, Judge Aspinwall excused him "with consent."

Now then, what does this mean? Does it mean that one of our courts has decided that an unbeliever in the Christian religion is not eligible to the position of juror? Of course, few people want to be jurors, especially in murder cases, but the question of eligibility is the one to consider.

There is no law in this state, so far as we know, that prevents any man, either with or without religion, from receiving the protection of the court and acting as a juror, providing he is eligible in other ways. When the lawyer asked him his religious views, he committed an impertinence that was uncalled for, and had the judge been less of a bigot, he would have so ruled.

The laws of this state have a formula for affirming, that can be used instead of the oath "So help me God," and Mr. Brooks was eligible under that law. Under the laws and customs, it is contempt of court to criticise a judge on the bench, but the English language is inadequate to express our contempt of a court that will stoop to such a despicable trick.

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LIGHT FROM EVERYWHERE. PHENOMENA AT THE BUFFALO



SPIRITUAL TEMPLE.

So much has been said in the newspapers about Spiritualist seances that I feel justified in writing this to you because it is entirely opposite to what has been said about those seances so far.

On the 11 of April I went to what is called the Spiritual Temple, corner of Jersey and Prospect to witness Campbell Brother seance advertised for that evening. The hall was packed and I had to stand. So I had the consolation that if it was foolish to attend to such things, I was not the only fool. A few minutes after eight Campbell Bros. appeared and commenced to unfold a large bundle which lay on the platform. It turned out to be a frame which was set up and black cotton cloth was attached to it all around and above, so as to leave only about 2 or 2½ feet space vacant in front. This was the cabinet put up in front of about 300 or more spectators of which I one, the younger Brother addressed the audience about as follows:

"Ladies and Gentlemen: You have come here for various purposes, and so I must explain before commencing demonstrations what we require of you and whoever is not willing to submit to our rules please have your money returned to you and leave the place. Our rules are: Ladies remove their hats. Everyone direct kind thoughts to the cabinet. Do not touch any paintings which may appear. If you recognize any message or claim the same to be for you, raise your hand and it will be handed to you. If you come with the expectation of hearing from some particular relative or friend from the other world and would feel dissatisfied if you would not receive it, have your money returned at once, as we cannot and do not guarantee anything. All we claim is, that if you send out harmonious thoughts to the cabinet your spirit friends will manifest, and to obtain harmony you must all be perfectly quiet. This is our religion, and we regard this meeting a religious meeting and if anyone is not satisfied with these rules now is the time to act."

During all this time the elder brother had unpacked a Williams Typewriter and placed it on the table before the cabinet also a number of slates, porcelains, cardboard and a lot of blank paper was handed around in the audience for inspection. Also a small glass containing paints of all colors was handed from hand to hand.

At the end of his address the younger brother invited everybody to come forth and inspect the cabinet and typewriter and thereafter he selected a lady and gentleman to sit with him in front of the cabinet joining hands. This done the elder brother covered all three parties sitting in front of the cabinet with another cloth of the same material as the walls of the cabinet so as to show only the three heads and asked for two handkerchiefs from the audience. These handkerchiefs he placed over the head of the lady sitting in the battery in front of the cabinet and requested the audience to sing "Nearer my God to Thee," whilst he walked up and down in front of the cabinet.

Soon one handkerchief commenced to move and in a few minutes both were drawn into the cabinet. Then paper, pencil, slates, cardboard and typewriter were handed into the cabinet by the elder medium and soon the typewriter commenced to work. The messages appeared folded over the black curtain above the heads of those in the battery, were read and over three hundred such messages were recognized by different parties in the audience. One of these messages was about as follows:

"I was drowned while out of my head, but want you to read this aloud so as to let everybody know that my head is all right now. I am happy and have not found either hell or heaven but am satisfied that I can come back to let my relatives know that I still live." When the signature was read a voice cried "for me," and a hand was raised and with sparkling eyes a young man took the message handed to him.

On a cardboard appeared the very artistic oil painting of a young lady claimed by a handsome young man who stood up and told the audience with a face in which you could see nothing but joy that he had received a message a few days ago in a telegraph instrument in his own room, that such a picture would be given to him, and that the likeness was perfect.

Six other oil paintings were produced and given to parties in the audience for whom they were intended by the spirit friends and to find out from whom they

came the receiver of them had to step up to the cabinet with the elder medium and the name of the spirit friend sending the picture was either written on the painting or on an extra slate. To produce either one of the paintings would require the work of many hours by the best living artist. They were produced in one and one-half to two minutes and whilst the painting was being done—that is, during the time you heard the peculiar noise inside the cabinet which always preceded the appearance of an oil painting—six or more messages were handed over the head of the lady sitting in the battery.

The medium sitting in the battery could not have anything to do with the painting or writing of the messages, because no human power could produce these five or more manifestations in oil paint in one and one-half to two minutes.

At the end of the seance the lady as well as the gentleman sitting in the battery with the medium stated that they never let go hands with each other or the medium during the whole seance, so what produced these hundreds of intelligent manifestations? Think! The mediums claim it to be spirit power.

VERITAS.



Spirit Message Department

CONDUCTED BY

J. Corden White.

Those who receive messages through this department are requested to send verifications to this office for publication. It is a courtesy due the medium and the publishers and aids to prove the truth of Spiritualism.

I want to reach my son Harry Stevens, at Alliance, Ohio, and to assure him that although he has seemed to be alone the past winter, yet we have been with him and Cora, and now we all join in that great love to you both, that when you are sitting at home and your heart goes out to us who have gone beyond, remember dear ones, that Inko and Yellow Blossom are with me doing what we can to make the path grow smoother as the days go by. God bless you, and may more light be given you of our home beyond. Your Loving Mother,

ANNIE.

To my dear son Fred Martin, at Elvira, Ohio. We are all glad to greet you in this way, and feel that the work you have taken up will be a great benefit to yourself and others in more ways than one. Do not falter or waver but stick to your colors, as in so doing you will find plenty of help given from those gone before, and bring sweet peace and comfort to your soul and ours as well. Christena sends thanks and love for your kindness in so doing. Your Spirit Father,

JOHANNIS MARTIN.

I want to reach my brother, who is across the pond. His name is Thomas MacKey, 30 Clopton Road, Stratford-On-Avon, England. Yes, dear brother, we do come to you as of yore, and will always come. Be careful, be brave and wise. George and Margaret are with me and together we look upon the majesty of the "Rising Sun" and when nature calls you to us, there will be that sweet comfort and satisfaction in your own soul that you have done your work well. From Your Loving Sister,

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CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

Moses and Mattie Hull will be at Lily Dale, N. Y. from May 1 until July 20.

Julia Curran, writes from Toledo, O.: The Spiritual Church of Progressive Thought, celebrated the 53d anniversary of Spiritualism on March 24th, as their speaker was engaged to deliver the anniversary address at Battle Creek, Mich. on March 31st. The rostrum was beautifully decorated with palms and cut flowers, and the hall was filled to its utmost capacity with a very interested audience. Miss Julia Curran, opened with a piano solo; Mr. John W. Martin, president, made some well chosen remarks concerning the anniversary, after which Mr. Martin sang a solo "The Heavenly Song," in a very pleasing manner. Mrs. Carrie Firth Curran gave the invocation, followed by a solo, "The Holy City," by Miss Adelina Textor, which was appreciated very much. Mrs. Carrie Firth Curran, the speaker of the evening, spoke of the great progress Spiritualism had made in the past 53 years, and the advancement in the unfoldment of our Spiritual nature. Also concerning vibration, as our ears being the sounding boards we get the sounds the same as the phonograph, when the sensitive wax catches the vibration of our voice, also about the effect of different colors upon the human body. The time will come when people will test and try the laws and the health and strength will follow. The speaker was very powerful in her remarks, and had a very appreciative audience. After the lecture, Mrs. Curran gave some Psychometric readings, which were all recognized and very correct."

TRANSITION OF MRS. WHITE.

Mrs. F. Corden White passed to spirit life Sunday morning, April 14th 1901 at 161 Whitney Place, Buffalo, N. Y. Mrs. White was born at Dubuque, Iowa, and was the daughter of the late A. M. Church, of Oakland, California. She leaves a husband, F. Corden White, of Lily Dale, N. Y.; three brothers, one sister, and a mother, of Oakland, Cal.

The call came while she was dusting out her room, falling helplessly to the floor. Mr. White was in an adjoining room when he heard the fall, and quickly rushed to her side. She made one or two attempts to sit up and speak, but sank back and quietly passed away. Heart failure was the cause. She had often expressed her desire to go in this way.

Mrs. White was a grand, good woman, and a credit to the Spiritualistic cause; a great help to Mr. White in his public and private life, understanding and sympathizing with him at all times, as no other one could.

To us who knew her in the home, she was just, noble and kind, and we have nothing but words of praise, and kindest remembrance of her. Feeling thus we are sure she will continue her good mission from the other side, and we will not try to fill her vacant chair, but ever have it ready for her that she may know she is welcome.

Respectfully,

MRS. J. A. BARR.

HENRY L. HANSON.

Buffalo, N. Y., April 25th 1901.

161 Whitney Place.

The funeral services over the remains of Mrs. White were held at the Spiritual Temple Buffalo, April 16. The services were conducted by Moses Hull, the music being furnished by Selim Parker and Mrs. Bowen. The address was one long to be remembered, and the floral offerings were very profuse. Among them were a beautiful piece "Gates Ajar," from her mother and family in California, and a fine offering from the members of the Buffalo Spiritual Temple Society. The remains were interred at Buffalo.

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Daniel Sibert, S. F.

Applegate, Calif.

FROM THE MISSIONARY FIELD.

(Continued From Page 1.)

turned away unable to gain admission to the church. We succeeded in organizing a local society of over 40 members, all of whom were full of enthusiasm and courage. They voted to join the N. S. A. and already are in possession of their charter. St. Joseph is one of the most promising fields that I have found but they want a permanent speaker and one who is qualified to cope with such intellects as Dr. Roberts, the eminent free-thinker of North-western Missouri. When Spiritualists will establish settled speakers and make their public phenomena a means of strengthening a society rather than that of satisfying the curiosity of gaping multitudes our cause will progress much more rapidly. It is a pleasure to note that the Progressive Thinkers in our body in all sections of the country are now caring less and less, for the spirit messages after the lectures, but are asking that these messages be given in a dignified manner—in a place consecrated to the spirit world.

Our next point of attack was at Topeka, Kan. Here we were greeted with the worst possible weather and a spirit of indifference on the part of many Spiritualists that was sad to notice. The faithful few, however, rallied around us and we had a grand convention here. Mrs. Laura B. Payne delivered a scholarly and very eloquent address of welcome. It was to the point and gave all visitors a home feeling at once. Mr. and Mrs. Kates and myself were joined here in our work by Daniel W. Hull, a brother of "our Moses" and one of the best workers it has ever been my privilege to meet. His genial, sunshiny spirit helped to give us courage during a pouring rain and falling snow, while his addresses were witty, up-to-date, and full of instruction. We did not cast him into the lion's den but gave him a good place on the platform and tried to make him feel welcome. It was not a Daniel come to judgment, but it was a Daniel who was of Simon-pure Spiritualism, and able to expound the same in a very happy vein.

We were joined here also by that noble worker from Nebraska, Alonzo Thompson, one of the trustees of the N. S. A. His enthusiasm was contagious and whenever he spoke he always made the people feel the better for it. Our meetings in Topeka were productive of considerable good for the people have renewed their efforts to reorganize their State Association, and have called their convention for May 26, 27, 28 and 29. Notices have been sent broadcast over the State and it is expected that the convention in May will make up in numbers and finances what the March meetings lacked in both respects. Even "Carrie Nation" heard of our coming and gave Mr. and Mrs. Kates and your correspondent a first-class roast in her paper—*The Smasher's Mail*. She called me "The Prince of Wizards," referred to Mr. Kates as "The Speaking devil," and called his good wife "The Prima Donna Witch." Well we stood it in good shape and lived to get out of Kansas. Carrie's hatchet was not raised against us while we were there because she was in jail during our entire stay. If she had been loose her eminently Christian spirit might have prompted her to "hew us to pieces before the Lord." As it was, however, I slept well, and did not lose any more flesh than one could expect under the circumstances. I believe Mrs. Kates added a pound or two each day of her stay there, while her good husband set to work to invent a remedy that could be used with safety by human beings, under the name of "Anti-Fat." Mellon's Food was prescribed freely but Mrs. Kates rather objected to its use and advised me to take a dose of Sunday School medicine to cure "Absence of Mind."

Just what Sister Carrie would have done had the Sunflower man been with us—I don't know. When she saw him advancing, looking to the right and left, through his gold bowed spectacles, she would have exclaimed, "I see a man," and rushed to him to remove the spectacles from his eyes that he might see the spirit of the Lord more clearly and enter the path of righteousness the more quickly. She would have exclaimed in stentorian tones: "Sweet William, seek soon some strenuous sentiment soothingly sent straightway; stretch skyward serenely spiritual speculations. Spectacular sentiments synchronizingly state seek some secluded spot speedily. Swiftly soothe seething souls saved sinless." Then she would have added: "Behold approaching a specimen of the genius homo yclept both bimanna and pedimanna, whose integument is as dense as the pachyderm known as the rhinoceros,—a believe in paed-

baptism and the Son Angels Order of Light, whose physiognomy prognosticates intellectuality of a high degree of excellence—whose impetuosity and idiosyncratic tendentialism are restrained by a system of thorough therapeutic suggestiveness commonly called hypnotism, beheld the Lamb who beareth off the sins of all common and uncommon men and women, the wizzard and witches included." But I dare not dwell any longer on Carrie's wonderful language, so I will close my epistle with the Topeka episode and leave the Sunflower man to speculate spectacularly and meditate serenely upon the same *et in omne genus*.

CHARITY.

W. A. McCRAV.

What is form and what is glory,
What is wealth to you and me,
If with only these possessing
We possess not charity?
All besides are fleeting baubles
That can never give us joy,
And will only grieve our spirits
With their glittering base alloy.

Charity means more than giving,
More than pauper wants relieved;
Means we think our neighbors honest,
Though believing not our creed.
Who of us are tinkling cymbals?
Who of us are sounding brass?
If we each would answer truly,
We would say: "Tis I, alas!"

All the wealth of all the Indies;
All the gold from Ophis brought
Is as naught compared in value
To one pure and loving thought.
They who strive for earthly treasures,
Howsoever they may proceed,
If their hearts are cold and selfish
Are but poor and vile indeed.

Love is truly the redeemer
That will save our souls from sin,
And the glorious good time coming
In due season ushers in.
If we truly love our neighbor,
Labor bravely for the right,
We shall surely win God's favor,
Nothing need our souls afright.

Hell is but a region of fabled,
Which our souls may never find;
But the hell that's true and real
Is in every human mind.
"Heaven's kingdom is within you,"
As is also hades or hell;
And as we are such the tenant
That is in us will seek to dwell.

O, then, beautify the spirit,
Make the soul a fitting shrine
Where pure love and truth may wor-
ship

Through the endless years of time;
Satan is a fabled demon,
Of the infancy of time;
Which mankind will find no use for
When the world shall reach her prime.

In the dawning we are groping
Toward the fast increasing light,
And we hear the angels whisper
That "whatever is, is right,"
That whatever is, is needful
To the Universal Plan;
And that seeming evil
May in time work good to man.

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Mrs. E. M. Strozier of Willis, Texas, in her letter, August, says:
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